

Pacific School of Religion
Berkeley, California



The **AMERICAN FRIEND**

FEBRUARY 23, 1959



Gerishal Mugaheli, at the piano, is an assistant supervisor of Friends' schools in Kenya Colony, East Africa, now in England studying music. Watching are fellow students, two from England, one from Jamaica and one from Ghana.

AMONG FRIENDS

In the Five Years Meeting

Observations and Concerns

Glenn A. Reece
General Secretary

Where Are The Peacemakers?

The beauty of Jesus, "Blessed are the peacemakers: for they shall be called the children of God," has the import of a clarion call to any who carry the name "Christian" today.

The whole world rapidly is becoming a lowering arsenal of H-bombs, ICBM's and other multiple atomic weapons. The "touch and go" state of our peace is in knife-edge delicate balance.

This presents a tremendous challenge for peacemaking. The "peacemaker" must experience and express the love of God. He needs to be aware of divine resources and guidance and to draw upon them. He will have deep need for devotion, dedication and creativity. He must have a strong, outgoing love for all persons regardless of their race, condition, class or color. He will have urgent need for insight and good judgment. He will be sensitive to human need beyond the bounds of denominationalism and nationalism. "God so loved the world"—so must he. He dare not put limitations where God has not. He must understand both justice and righteousness.

The peace position of Friends dates back to our beginning. Following the occasion in George Fox's experience when in Christ he found one who spoke to his condition, he also attained a quality of inner life that took away the "occasion of all war." Here was a strong religious basis for convictions regarding peace. This state of inner life, together with responsiveness to divine guidance has prompted Friends since the time of George Fox to minister where there is suffering, create understanding, remove tensions and make peace.

Being a pacifist is not enough, that is if by pacifism we mean only non-participation in war and mental assent to a peace position. Being a "peacemaker"

is far more than this. It means actively, creatively turning tension and strife into fellowship and peace. The making of peace is our charge. Thus we bear witness and become known as those who have sonship and daughter-ship with God. Such dwell in God's favor and are the happy and blessed in our Father's sight.

Peacemaking is a divine art. It will take all the resources we have capacity to receive and use. It will require waiting and prayer to achieve the inner quality of life which results in peace. Our rich Quaker tradition provides choice background for this challenge. Our belief in direct access to God and His immediacy opens the way.

Washington representatives of several national Protestant bodies meet bi-weekly to explore ways of coordinating their efforts. Representatives are from the National Council of Churches, the United Presbyterian Church U.S.A., the National Lutheran Council, the Baptist Committee on Public Affairs, and the Friends Committee on National Legislation. This results in division of labors in areas where there is often duplication.

Recently the group joined in writing and editing the National Council of Churches "Memo" on coming issues in Congress. Last summer they prepared and distributed 45,000 copies of a voting record of Congress. Together with others they helped sponsor the Churchmen's Washington Seminar for 300 denominational attendees, the most recent being held February 3-6.

On The Cover

Gerishal Mugaheli is in England studying music on a scholarship secured through the British Council. Enrolled for one term, he did so well that the music school requested that the scholarship be extended to cover an entire year's study. To cover his transportation costs, Gerisham eagerly sold most of his personal possessions. The local African District Council gave him some help, as did friends and Friends in Kenya. Young people at Friends Africa Mission raised \$25 by making and selling cookies and candy.

New Series, Vol. XLVII, No. 4

Old Series, Vol. LXVI, No. 4

THE AMERICAN FRIEND

Authorized By The Five Years Meeting of Friends

Published Bi-weekly by the Friends Publication Board, at Richmond, Ind. Address all correspondence to **The American Friend**, 101 Quaker Hill Drive, Richmond, Ind.

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SUBSCRIPTION RATES

Per Year, \$3.00.

Foreign, 75 cents extra.

Single copies, 15 cents.

Advertising Rates on Application.

Entered as Second Class Mail Matter at the U. S. Post Office at Richmond, Ind.

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Editorials...

Our Beyond Is Within

Rufus Jones told of his experience with an older Friend concerning one of the first talks he made in Meeting. "Rufus," the Friend said, "Thou said'st thou had been thinking. Thou should'st not think." To a class he was teaching Rufus Jones said, "Many people think the chief mark of Divine Guidance is to find an idea loose in you without knowing where it came from." To many people the more strange and bizarre the communication is, the more authentic it seems. Often belief in direct guidance by God through the Holy Spirit justifies dogmatism in the mind of the person receiving the communication. Since it came directly from God it must not be questioned or doubted. Abuse of this important practice of reliance on the Holy Spirit must not prevent our realizing its inestimable value in discovering truth, resolving conflict and reaching right decisions.

Industry is catching up with Quakerism in this reliance on "openings" from within, answers to problems too difficult to solve by ordinary research and reason, important leads to creative projects which burst on the mind when the conscious mind is quiescent. These experiences closely resemble those of the Quaker who has true inner motivation.

The practice of group silence is part of this concept. Silence is used at the beginning of many Quaker Meetings to gather the worshippers together in spirit. This is withdrawal from the "business" of living. It may be used also in situations of tension and danger.

Frequently Vassar College students, majoring in religion, visited different types of Christian worship services, and often a group came to the Oakwood Meeting which was based on silent waiting, with some music and speaking planned in advance. At the close of one Meeting, a Jewish girl wanting to ask a question was not sure as to the wisdom of asking about worship. Assured there would be no offense, she questioned, "When did you take the sense of the Meeting?" Puzzled as to why she asked this question, I called the head of the Department of Religion at Vassar. He said he had told the class that the highest form of business meeting was the Quaker Meeting where they did not vote but where the sense of the Meeting was taken.

In an ever-increasing number of situations silence and getting the sense of the meeting are common practice. Labor-management relationships are often worked out on this basis. The book "Man in Management" says that man has

two minds; one is the old mind bent on getting food, eating offspring if necessary, and protecting himself. Second is the new mind of the civilized man. Man in management may use the shark mind or he may use the more civilized mind. If a man uses the domineering shark mind he gives his workers ulcers. If he follows the civilized mind without Christian motivation, he has ulcers himself. Quakerism at its best helps all avoid ulcers.

Quakerism has an advantage over industry in that Quakerism puts its faith in the Christ Within. This reconciles the shark mind and prevents conflict. While the industrialist may find his help in the work of the unconscious mind, the voice of the Spirit may be crowded out most of the time, may be even ignored. But the "Presence" is there continually. Even though a person has not made a Christian commitment he hears that voice often. In many situations he obeys its call. It is this which explains the areas of "goodness" in otherwise selfish and undisciplined persons.

Above all, this concept of following Christ Within affords a place of active, vital individualism, restrained and disciplined by the realization that all other people must be respected and accepted on the same basis, regardless of their actions.

—William J. Reagan

W. J. Reagan, for 32 years principal of Oakwood School, Poughkeepsie, N. Y., is now on the staff of the Friends Central Offices in Richmond.

"The most rebellious soul can joyfully accept a discipline which respects him completely as an individual. Conversely, the Quaker can afford his freedom, because he is strengthened by a profound union, ever renewed in the life of the meeting."

—Pollard

* * *

"Do you make a place in your daily life for inward retirement and waiting on God, that you may learn the full meaning of prayer and the joy of communion with Him? And do you live in daily dependence upon this help and guidance?"

—Query from London Yearly Meeting, 1931

* * *

"Inner Guidance makes for humility. If there is pride the guidance is not authentic. This inner guidance is not a substitute for education and the ability to reason."

—Pollard

* * *

"Inner guidance increases our concern for our fellows but it does not make one meddlesome or domineering. It stimulates concern for institutions as well as for persons. It results in continual spiritual growth. It is motivated by love, agape."

—Pollard

Minister or Ministers?

By Samuel D. Marble

This is the second part of Samuel Marble's discussion of the future of the Friends ministry, the first having appeared in the January 26 issue.

Before we consider the unique role of the Quaker pastor, let us think of the abilities he will have that are not special to the Society of Friends. He should be prepared to teach Bible; to give instruction in the history, practice, and testimonies of his own church on a level where it can be understood by both young and old; he should be prepared to organize a First Day School; he should serve the monthly meeting on an organizational basis, and be able to relate the work of the meeting to its financial requirements. These skills can probably be taught in special institutes or colleges, and are in a second order of importance.

Two additional talents he will have, and the second of these is unique to the Friends pastorate. First, he himself should have some gift for the ministry. Second, he should have the capacity to awaken a sense of ministry in others.

As far as his personal ministry is concerned, little new can be said here. Involved in it is a life of discipline and search, of prayer and inner collection, of turning to the light within, of sacrifice and service.

In his function of awakening the meeting to an awareness that all members are ministers and individually responsible for finding the truth, at least four different methods are available to the pastor by which he can bring his fellow believers to acknowledge their priesthood.

Individual Responsibility

The first is to encourage members to take individual responsibility for worship, for the business meeting, and for the life and testimonies of the Society. In personal counseling the pastor will help the members of his meeting discover their inner potentialities and the joy that comes when one takes a personal position in behalf of Christ's truth and His kingdom on earth.

One Quaker meeting is filled with gifted men who occupy po-

sitions of leadership in their community. One man is an editor through whose hands pass the news of the world, as well as reports about his city, his neighbors, and his friends. This man evaluates and distributes the news, and also finds himself called on to comment editorially. Out of his experience must come some understanding of the character of man and of God's effort to work through him. Certainly this editor as a concerned Friend has the responsibility to share his insights, as inadequate as they may be, with other searchers who surround him. If years or a lifetime pass and this man fails to relate his position to the Meeting, or the Meeting to his position, the Society of Friends is not only poorer for it, it is simply that much less alive.

In other Quaker Meetings there are physicians and surgeons. These men move in the presence of life and death. They daily see suffering and healing. They observe at firsthand the disaster of the unexpected fatality and the triumph of a spirit that is able to rise above it. As Friends, they must accept the possibility that through these experiences God is trying to speak to them, and what he has to say is intended to be shared with others. The task of the pastor is to counsel with such a Friend and to urge the use of reflection and meditation out of which can come a shared ministry of worship and understanding.

Sharing The Ministry

Secondly, the pastor may give the members of his meeting experience with sharing the ministry. If the meeting for worship has become highly structured and programmed and is no longer a natural situation for the individual to respond to the promptings of the inner voice, which at first may be muted, and uncertain, then some new setting should be devised where the institutional pattern is not too rigid. For this purpose the pastor may bring together small groups. Perhaps they will meet entirely outside the church: in a home, a basement, or an upper room.

The function of the pastor here will be to remind seekers that God is waiting to speak not only on Sunday, and not only in the church, but that he is available at all times. God may be called on moment by moment as we go about our tasks, as we face our discouragements and problems, as we seek for an answer to the consternations that puzzle and confuse us.

Thirdly, the pastor will urge preparation. This he may do directly by carrying books, magazines, articles or other literature to the members of his meeting, or indirectly by encouraging the members of his meeting to prepare themselves for future service, vocal or otherwise.

Religion Is Non-Delegated

Fourth, the pastor will constantly assert that religion is non-delegated. If the belief that all Friends are responsible for the ministry has disappeared from the life of the meeting and passivity is practiced as a comfortable form of escapism, the pastor obviously has a difficult job. Although it is difficult, it is however, not impossible, and the awakening of responsibility can be a highly rewarding experience. The pastor who has been able to arouse one other minister with powers equal to or exceeding his own has known perhaps the greatest blessing that can come to a servant of Christ.

Truly An Apostolic Task

The challenge of awakening responsiveness in a person of mature years is great, but there is no doubt that the most effective pastoral ministry will begin with young people in the grades and in high school. Magnificent opportunities exist here for the meeting that is too small to hire a pastor, or too small for the children to be divided into segregated age groups.

One small meeting asks everyone to participate in the First Day School. From youngest to oldest they gather to study a portion of the New Testament. In learning about the parables of Christ, for example, the youngest members of the meeting have their contribution to

make in role playing, in asking and answering questions, in reading scripture, in recounting stories and experiences. These children hear their parents discuss the Bible, and from an early age it becomes natural for the young to talk with adults about morality and religion. The children thus overcome a natural reticence and acquire fluency in speaking effectively with others. Out of this comes an unprompted willingness on the part of children of tender years to share briefly their thoughts with others in a meeting for worship.

These four points do no more than etch in a rudimentary way the touch and the temper of the pastor who is honestly convinced that it is possible to have a priesthood of believers. Although a volume could be written helpfully about each of these workways, this teacher-pastor will be distinguished by a single trait. He will seek not to be the minister but to create ministers; he will seek to teach others, and to be taught by others as well.

This is a task of apostolic proportion and many pastors will feel that it is both a difficult undertaking, and an assignment for which they have little taste and less preparation. But the pastor who is willing to venture, however, will succeed when he reaches a point in worship and in the life of the Society where his leadership equals that of other qualified gifted members of the meeting. Then he will know that he has achieved a shared ministry.

Friends at Columbia

Outgrowth of a mid-week meeting held last school year on the Columbia University campus, Meetings for Worship are being held regularly on First Days at 11 a.m. in Earl Hall, Columbia University, 116th St. and Broadway, in New York City.

Strong interest has been indicated in a morning worship group uptown in New York City, which may also be helpful to the Columbia University community; and the possibility of a First Day School is being seriously considered. Friends interested may obtain information from Victor Paschkis (UN 5-4000, Ext. 489; or MO 6-8048).

Renewal Of Conscription

By Milton H. Hadley

"On September 14, 1940, our legislators in Washington passed the first peacetime military conscription bill. Since then almost a generation has passed and peacetime conscription is still with us. It is being used largely today to help mold thought and cultural patterns contrary to basic American ideals. How much longer this will continue depends in part upon you and me." So stated Harold Chance in late January.

Those who believe in the age-old philosophy of being so strong a nation that no one will attack, have made real strides in affecting our thinking. Military conscription and training have contributed to this psychology even more than to our military strength, if some of us are correct in our assessment of the situation. In the Korean conflict, raw recruits could often be battle-trained in as short a time as those who had completed their training under the draft.

The Selective Service Act of 1951 expires June 30, 1959. That will eliminate only the power to induct men who reach the age of 18 years and six months after July 1st. The whole Selective Service System, with some 3,000 local boards and employed personnel, will continue, and youth reaching the age of 18 must still register. Should Congress delete or repeal the terminal date of the 1951 Act, then the draft will be permanent with power to induct as well as to register and classify. Those already under the draft boards will continue to be liable for induction, some until they reach the age of 35.

It requires a special act of Congress to abolish the draft system. Our military planners insist that the draft is essential because it is responsible for "draft inspired volunteers" who so nearly meet all the requirements for manpower. Neither the six-month trainee nor the two year drafted man has time to become proficient with today's weapons and stand guard on "the nation's ramparts." But in six months, or in two years, a person can be indoctrinated with the psychological and ideological doctrines which cause him to

accept a military America as necessary and vital to the whole free world.

Listen to these words of Halford Hoskins, written in 1945, which the Friends Committee on National Legislation quotes in its December Newsletter. "The results of one year's training will not greatly affect the body politic, and even after five or ten years no striking change in public outlook may be apparent. Nevertheless, in the course of a generation the effects will have become cumulative even if they have grown imperceptibly . . . and military considerations may be expected to enter more and more into party politics, governmental policy, and economic and social life."

Hearings on draft extension began in the House, Jan. 26. Carl Vinson, chairman of the Armed Services Committee and sponsor of H.R. 2260 to extend the draft for 4 years, pushed hard to speed the bill to the House floor. There by a vote of 381 to 20 the draft was extended another 4 years. The bill now goes to the Senate.

Concerned Friends: Write your Senators, urging them to delay action until the public can discuss fully this vital issue. Urge their vote against extension. Address Senate Office Bldg., Washington 25, D. C.

Also write members of the Senate Armed Services Committee, where hearings begin. Chairman is Senator Richard B. Russell.

"Extension of the draft may be a desperate gamble, causing us to forget that 'time is running against us with the speed of a sputnik.'" —Byron L. Johnson

U. N. Films Available

The United Nations has recently announced a new 16 mm. film distribution arrangement which will be of interest to many Friends Meetings. Films are now handled by three distribution outlets across the country.

Distributors are: Contemporary Films, 267 W. 25th St., New York, and 614 Davis St., Evanston, Ill.; and Dennis Films, 2560 1/2 W. 7th, Los Angeles.

"The Light Wind Over"

Reviewed by Philip W. Furnas

Every reader of Merrill Root's new book of poems, **The Light Wind Over**, will be impressed with its **religious** nature; and what fresh, sincere, even ecstatic religious feeling! To Merrill Root nature is thrillingly beautiful. The handiwork of God, it reflects God's passion for beauty. But Merrill Root does not merely tell us that creation is lovely; he uses terms and metaphors which re-create the beauty our eyes had seen before and which the inward eye of the imagination now sees again. "Wild fleur-de-lis, like bluebirds poised for flight," "the burning bush of the azalea," "the coral atolls of the steadfast laurel" — these illustrate the beauty the poet can create in our minds if we submit to his suggestion.

Perhaps some who are not used to poetry may ask, "What do atolls have to do with laurel?" For such I interpret: The image is understandable and should not be labored. Atolls are made of pink coral: roughly circular against a blue sea, they are beautiful; each laurel-clump is, to the poet's flashing imagination, such an atoll. You say: "Well, I never thought of such a comparison!" Probably not; none of the rest of us did. But if you read much verse, you know that too much of it is built of the same old comparisons, dreary, unexciting phrases which do **not** create a picture in the reader's mind. But to anyone who reads Merrill Root's vivid, fresh, and lovely phrases, one of his poems is a cool drink on a hot day.

I have heard his comparisons called far-fetched. I myself once criticized them as "excited," and I'm glad I did, for he turned my comment into a lovely little poem which begins:

My figures are excited, so good
people say;
But the sky's excited each time
it writes a day.

Some of the best comparisons Shakespeare ever wrote are "excited" — "Jocund day stands tip-toe on the misty mountain-tops." That's no overworked metaphor! It is characteristic of great writers to create analogies both illuminating and original. I am not suggesting that Merrill

Root's metaphors can compete with our greatest poets in both quantity and quality, but their freshness, vividness, and beauty endure favorable comparison with those of the greatest poets.

Religious Emotions

But in discussing the poet's power to create beauty in our minds by making us see the beauty of the details of God's creation, I have digressed from his religious emotion. Most religious people would agree with me that the ecstasy of appreciation of the beauty of the universe is one true facet of religion. Many of Merrill Root's poems are then a form of worship.

The poem which is perhaps most avowedly religious is "Fantasia of the Flowers." Here we have a tender appreciative catalogue of flowers such as Spenser and Shakespeare give in some of their most charming passages, or Chaucer gives about the trees. Root's list with its descriptive epithets:

Thistles (the silken tufted), haw-
thorn snow
Unmelting when the winter drifts
must go . . .
Wide cupped magnolias . . .

is no longer than any list of the famous poets and is a remarkable **tour de force**. More, the poem states in a beautiful characteristic line what has always seemed to me one of the most powerful proofs of the aesthetic element in God. "Consider the lilies of the field" . . . Merrill Root's verse, after he has heaped up great piles of beauty in flower-form, says:

These the loam shall spill
Over each spring and summer—
chlorophyll
Miracles of the sun! There was
no need
For even one color: earth's strong
honest creed
Might have been Puritan — too
bleak, too dour;
Yet everywhere the rainbow sets
her spoor
Of glory on the sober earth . . .

A most meaningful insight!—
God gave "the bright horde, the
bounty that is beauty." And
there "was no need."

Other religious poems are: "Eternal Recurrence"; "Man on the Moon"; "The Golden Fleece" (an indictment of the uninspired,

torpid lack of spirituality that overwhelms people today with humdrum commercial interests); "The Heynal", a legend with overtones of spirit.

One poem, "Invocation," is different from all the rest, and from any other poem Merrill Root has ever written, in that it is avowedly patriotic. It glorifies great Americans, heroes of revolution, war, discovery, research, art, along with unknown pioneers and farmers. It is a poem of high seriousness, in this respect only, similar to William Vaughn Moody's "Ode in Time of Hesitation."

Other poems portray personal renaissance and hope: flight in a modern airplane, a whimsy of the space traveller who will

. . . fall homesick for a dear dim
place
And half-remember that Vermont
was home,
Or sigh for wheatfields in Dakota
loam.

There is a poem about a hurricane; about life's adventure like a parachute jump with a trooper's faith; a modern version of a fairytale known in folklore as "The Loathly Lady" ("The Jealous Brook"), which is eerie and strange . . . and joyous.

Masterly Sketches

We have a group of family poems—eight moving and beautiful love sonnets, a poem to the poet's daughter, one to his three-year old granddaughter (delightful and truthful and utterly satisfying to anyone who loves children).

Short poems characterizing animals or insects give delight: wasps, hornets, a woodchuck, the salamander, the weasel are so described that one sees or hears them. Compare this description of a weasel (told to me by my father when I was a boy) with the poem: "The weasel was in a brush pile. He didn't seem a bit afraid. I knew just what he was going to do. He would shoot his head above the twigs at the top and screech at me so loud and sharp I'd jump every time. When I struck at him with a stick he just wasn't there. I couldn't come near hitting him." Each of these poems is a masterly sketch done with a few telling strokes.

It may be of interest to give judgment of how good a poet Root is. First, how does he compare with Whittier? Regarded

strictly as an artist with words, there isn't much comparison. Whittier is more typical of traditional Quakerism and had great moral urgency. But Whittier had little understanding of the imagery or music of poetry. Though he struck off beautiful individual lines, much of his poetry is wooden, prosy, wordy. He knew little of the effect of alliteration used as Coleridge could. Whittier never understood the magic of the sounds of words like Shakespeare's "Full fathom five thy father lies . . ." But Root says:

In that loam — a noble urn —
Feel the dust of heroes burn . . .

Here we have the assonance of the open vowel in **loam**, **noble**, **urn**, and **burn**, as well as the alliteration of **feel** and **flame**. Whittier rarely wrote two lines as musical as these. And notice the lines:

Hands that gentle a kitten's fur
To tiny bubbles of jaunty purr . . .

Here we have "gentle" in alliteration with "jaunty," "to" with "tiny," and to round the couplet "fur" with "purr." Or for word pictures and artistry of sound, take the whole poem "Hornets of the Sky":

Like huge high leaden nests
That flung stones wake to ire,
The clouds let lightnings loose —
Hornets of angry fire.

Lead-colored clouds are round and dark gray like hornets' nests. Once the imaginative likeness is established, the idea of the dart and sting of the hornet as the lightning (or the lightning as the hornet) is real. And notice the alliterations — **huge**, **high**, and **let lightnings loose**.

Both in its technical excellence in sound and in image (which is greater than the pleasure of sound), Merrill Root's poetry is greater than Whittier's and stands on a plane with a few of the best contemporary poets like Allan Tate, Leonie Adams, and Robert Lowell. In sincere feeling and seriousness of theme his work is the peer of the best that is being written and will eventually be more and more widely recognized.

Philip Furnas is professor of English, Guilford College, North Carolina.

The Light Wind Over, Golden Quill Press, Francetown, N. H., \$3.00.

Gladys Jones Awarded British Honors

Gladys Smith Jones of Hector's River, Jamaica, W. I. was awarded the M.B.E. (Member of the Most Excellent Order of the British Empire) in the new Year's Honor list for 1959. Originally from Iowa, U.S.A., she is the wife of Fred M. Jones, prominent planter and stock raiser of St. Thomas and Portland parishes.

The award was made in recognition of the voluntary educational and social services of Gladys Jones in the Island. For more than twenty years she was secretary of the Happy Grove School Board. From 1919 to 1923 she was Principal of the School, and again in 1953-54 she tided the School over a difficult period by serving as Acting Principal on a voluntary basis.

As to her record of social service in the Island, the Kingston "Daily Gleaner" of January 3, 1959 said: "All through the northeastern section of the Island her ministrations have lighted up the darkness of many a peasant home; and there are young men and women today set on upward paths of progress who can look back in gratitude and affection on the opening swaths that Mrs. Jones cut for them."

Friends congratulate Gladys Jones on this honor, and recognize with gratitude that she has made a great contribution to the service of Friends in Jamaica as well as to the Island at large.

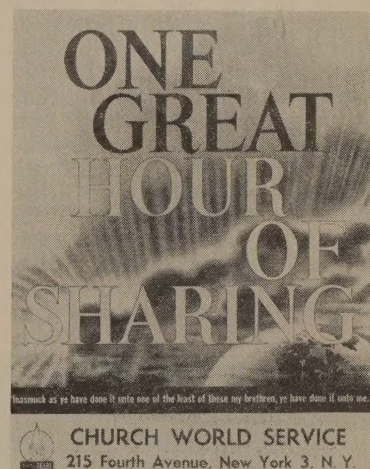
The Word Of God In The Nuclear Age

The Church Peace Mission, under the chairmanship of John Oliver Nelson of Yale Divinity School, announces its Third National Conference, April 20-23, at the First Baptist Church of Evanston, Illinois.

"No concern in the Church," said Dr. Nelson, "is more pressing and specific than that of relating the Gospel to the crisis of nuclear power. At this point the old labels of 'pacifist' and 'non-pacifist' melt away in a pressing, responsible concern for what the Christian message must be for its own fellowship and for the world in which it must be

heard." Speakers include Edwin Dahlberg, president of the National Council of Churches, and Bishop Barbieri of Uruguay, a president of the World Council of Churches.

The Church Peace Mission is an outgrowth of a conference held in Detroit in May, 1950, attended by 400 delegates from the historic Peace Churches — Friends, Brethren, Mennonites — the Fellowship of Reconciliation, and many other denominational peace and pacifist fellowships. Friends desiring information should write Rev. Robert Gussner, 10 Kirkland Road, Cambridge, Mass.



Sunday, March 8th, 1959, will be designated for the "One Great Hour of Sharing" among the Protestant Churches of America. Friends over the country, through action of their Monthly Meetings, may agree that all "loose offering and designated gifts" will become part of their sharing. Such money may go through the American Friends Service Committee (20 S. 12th St., Philadelphia) or may be sent through CARE, the agent of Church World Service, 215 Fourth Ave., New York 3, N. Y.

These funds will aid in four programs: 1) the processing, shipping and distribution of millions of pounds of clothing, 2) the distribution of surplus food among the millions who are hungry (\$1.00 releases 300 pounds of food), 3) resettlement and rehabilitation of refugees and 4) the teaching of new skills, new vocations and industries to depressed people.

A Sunday Visit To Friends Hospital In East Africa

By Howard Bradley

Howard Bradley is the father of Allan Bradley, headmaster of the Friends Secondary School at Kamusinga, Kenya Colony, East Africa. In 1958 he and his wife spent about three months in Kenya, visiting the Bradley family at Kamusinga, seeing the activities of Friends Africa Mission, and getting acquainted with many Africans.

On the occasion of the visit made by my wife and myself to Friends Hospital at Kaimosi, the hospital chaplain, Abraham Sangura, was very keen that we should attend the open-air Sunday morning service on the hospital grounds. Abraham is short and square. Close grey curls cover his head like a wig. Upon his dark face is an irresistible smile, and his handshake envelops your fist. We were glad to respond to his cordial invitation.

A few benches and chairs were

brought out on the grass, and a plain table, with a number of books on it. The congregation gathered gradually—a nurse or two in uniform, several students, and then a very mixed selection of patients and their relatives. It is necessary in a mission hospital to provide lodgings for friends who stay to keep an eye on patients whom they have brought, often on crowded buses, from distant villages.

Abraham Sangura handed me four Bibles, well-thumbed with long use. I discovered that the first was in Swahili (the general lingua franca in East Africa), the second in Luragoli (the language of the local Maragoli tribe), the third in Luo (the language of a quite different race, whose features remind one of those of the ancient Egyptian princes and princesses), and finally in Nandi



HOSPITAL CHAPLAIN . . . Abraham Sangura (right), chaplain of Friends Hospital at Kaimosi, Kenya Colony, and his wife, Marita.

(the language of the wild mountaineers who, a generation ago, were still fighting over tribal differences).

That morning a quartet of Nandis sang some hymns. Then the congregation joined in several choruses, whose tune seemed familiar, though there was a strange difference in tone which marks African renderings. Bibles were distributed, and those who could do so followed the Scripture lessons in their various vernaculars.

Abraham then insisted that the visitors say a few words of greeting, and sentence by sentence, the greetings were translated. Then came the sermon, which was delivered by two young lay preachers, in Swahili and Luragoli. In this service a definite attempt was made to show that people of many tribes and languages could worship together—Pentecost in place of Babel.

At the back of the crowd stood a small group of mountain folk in skins—silent. One wondered what it all meant to them.

Going around the hospital premises later, I was inspired by seeing the new buildings for the use of the TB convalescents—a fine piece of service by a Quaker work camp, manned by men from Britain, Europe, the United States and Africa. Here in common service for the suffering, doctors and staff of different nations learn Christian unity in a land sadly rent with suspicions old and new.

“Going to worship with our children is the greatest gift we can give them.”



X-RAY BUILDING . . . The X-ray building at the Friends Hospital at Kaimosi, Kenya Colony, East Africa. The operating theater and laboratory as well as the X-ray equipment are located on the ground floor. In the upper story, at the end on the right, is a large pleasant classroom for nurses in training. The remainder of the upper floor is devoted to private rooms for patients. These rooms are available to patients of all races, having already been used by Africans, Indians, British and Americans.

Invest Your Summer

Young Friends between the ages of 18 and 30 are told of plans for a 1959 summer being put to good use by serving others as well as by earning money for one's future needs. Such a program is to take place at the Friends Student Center at Purdue in Lafayette, Indiana. Help will be given in securing employment; and participating young Friends will combine their remunerative jobs wherever they may be—on a farm, in industry, in an office, on construction, in restaurants, stores, or with a church—with study and intervisitation.

Local resource persons will lead in evening weekday study and discussion sessions. On week-ends these young Friends will travel to other Quaker communities in the area, sharing in worship services and youth activities, and making new friends.

It is planned for the group to live in the Friends Student Center and in another house in West Lafayette. Directors are Keith and Judy Kendall, pastors of Farmers Institute Meeting of Lafayette, Ind. The group will eat cooperatively, keeping food costs as low as possible; and week-end travel costs will be shared. Each person furnishes his own linen and pays \$17 to \$20 per month.

This 1959 Summer Program is being sponsored by Farmers Institute Friends Meeting; the Friends Student Center at Purdue; the Young Friends, Committee of North America; and the Youth Department of the Five Years Meeting.

Interested young Friends should contact Keith Kendall, West Lafayette, Indiana.

Friends Medical Society Speaks Out

Members of the Friends Medical Society, having studied and discussed the hazards of radioactivity from a medical and genetic standpoint, have reached the conclusion that any exposure to ionizing radiation is potentially harmful. Radioactive fallout following nuclear weapons testing in any country is potentially as dangerous as would be the uncontrolled use of medical

X-rays or nuclear fuels in atomic power plants.

As physicians, concerned with the health and welfare of all peoples, and as members of a group concerned with peace and the dignity of each individual, we believe that this potential danger cannot be ignored. We therefore urge the healing professions of the world to join forces, together with those who have already expressed themselves, in seeking ways to effect a prompt cessation of nuclear weapons tests.

The above statement was released by the Friends Medical Society, national organization of physicians and medical workers, of which Dr. George A. Perera, member of the Scarsdale, N. Y. Meeting, is chairman.

Correspondence . . .

To the Editor:

I am sorry to take issue with my good friend, D. Elton Trueblood, in his article, "Why I am a Catholic Christian." I find much that is stimulating in the article, but his advocacy of sharing in the physical sacraments, when visiting with those who practice the outward sacraments, leaves me cold.

For many years we have worshipped with people who practice the outward forms but we have never felt free to participate. Many times we have been told by members of these churches that they understand Friends testimonies and appreciate our stand. In no case has our failure to participate been considered "harmful", as far as we could learn. Would the author have us go all the way and practice water baptism, if we are present at a baptismal service, swear when those about us swear, fight when we are with other Christians who believe in war?

If we as Friends have something vital, let us live it. If not, then why not join some other denomination and forget our peculiar testimonies?

—Emmett W. Gulley
Brookings, Oregon

To the Editor:

Do we keep up this front—this fear of Russia—so that a war economy will be accepted by our citizens for another year

or more? No nation faces a greater challenge for 1959 than our own . . . We look in vain for some effort on the part of our government to plan for the necessary adjustment which the rest of the planet demands of us.

Adventure ahead? Yes! But if we are to live as befits members of the human family, the adventure will not be in the realm of atomic submarines, bombs or missiles. It will be in the ability to let each country select its own type of government and its own leaders, to use its own resources as it chooses, to trade freely with whom it wishes . . . It will be an adventure in living rightly in our own U.S. with the right to vote, get ample education, and work productively at a living wage—this right including every American Indian, Negro and migrant worker. It will be an adventure in world responsibility to keep the air, water and soil of the planet safe for coming generations to live in. It will be an adventure in learning how to solve international problems by fair negotiation and statesmanship, instead of brinkmanship and military might.

—Vera Stephens
Minneapolis, Minn.

To the Editor:

Where there are children there is hope for the future. It is a thrill to watch the Junior Department file into the meeting room from their classrooms at the close of Sunday School. They are the most valuable crop that any community can raise; and we should give them the best cultural and spiritual training possible. Today's rapid changes and hurried living make it imperative that the oncoming generation learns how to relax and take time to worship God, our Creator, and his Son, Jesus, our Redeemer.

We senior citizens can view this advancing tide of youth with pride, confident that they will do a better job of running this world than we have. Let us support and pray for them as long as we can. If they fail it will be because we have failed.

But they will succeed, so let us be happy and thankful.

—Member, Pleasant Grove
Monthly Meeting,
West York, Illinois

Friendly Life - - - Far and Near

DR. JOHN BAILLIE, dean of the faculty of divinity at the University of Edinburgh and principal emeritus of New College, visited and lectured on the Guilford College campus, February 5-6. This visit was sponsored jointly by the Danforth Foundation and the Arts Program of the Association of American Colleges. The well-known Scotch theologian, educator and preacher, is the author of numerous publications, among them "The Roots of Religion in the Human Soul," "A Diary of Private Prayer," and "The Idea of Revelation in Recent Thought."

Thursday night was the occasion for Dr. Baillie's address, "No Other Name." Ministers and their wives from the area around Guilford as well as educators and guests met with Dr. and Mrs. Baillie for a dinner on the Guilford campus. Dr. Baillie also spoke at two morning chapel programs and in Guilford's Student Union on Friday morning.

* * *

TWO FRIENDS, Robert Lyon and Hiram Hilty, visited Cuba for several days in late January, at the request of the American Friends Service Committee. Hiram Hilty, who went between semesters at Guilford College where he teaches in the English Department, was followed by Bob Lyon, Executive Director of the Cambridge, Massachusetts regional office of the A.F.S.C. These Friends reported many areas suffering more heavily than those where Friends are living.

* * *

WILLIAM PENN COLLEGE, Oskaloosa, Iowa, is planning another Short Course for the Friends ministers of Iowa Yearly Meeting, March 2-6, 1959. Charles S. Ball, former president of William Penn College and now pastor of East Whittier Friends Meeting in California, will be the guest speaker.

* * *

WENDELL G. FARR, who has served as Dean of William Penn College in recent years, has been honored with the title of Dean Emeritus in appreciation of his long and conscientious service. Dean Farr, who will continue to teach philosophy and religion without the responsibilities of the deanship, was for many years professor at Wilmington College, Wilmington, Ohio.

ESTHER NUSBAUM, well-known Richmond, Ind. artist and a member of West Richmond Meeting, had the honor of a private art exhibit shared with two other women artists, in New York City. Her showing of 15 oil and water-color paintings at the Argent Gallery on East Sixtieth Street, began Feb. 1st, running through Feb. 21st. As a member of the National Association of Women Artists and "The Twenty," a group of Indiana artists, Esther Nusbaum has exhibited widely in Indiana, and last fall had a show in Evanston, Illinois. She has contributed generously of her time and artistic talents teaching classes for patients at the Richmond State Hospital. She has done this regularly for more than eight years.

* * *

DAVID HOLDEN, a Friend of South Hadley, Mass. and member of the music department of Mount Holyoke College, has been honored recently. His composition "Music for Piano and Strings" was published in July by the Chautauqua Symphony Orchestra. Last October it was performed by the Ramat-Gan Chamber Orchestra when it was on tour in Israel.

* * *

THROUGH THE GENEROSITY of Clement M. and Grace Biddle, grants are to be given again this year by the Friends World Committee to encourage Quaker leadership in our Society. These may be long-term grants for advanced Quaker study either at Woodbrooke or elsewhere, or the usual five-week summer program, including Pendle Hill Summer School and visits to Quaker centers in Indiana, New York and Washington.

Further information and application forms may be secured from World Committee offices at 20 S. 12th St., Philadelphia or at Wilmington College, Wilmington, Ohio. Applications must be made by April 1st, 1959.

* * *

AMONG THOSE TESTIFYING against extension of the military draft during the Armed Services Committee hearings on Jan. 29 and 30 were Byron Haworth, Friend and Democratic district judge of High Point, N. C., who represented the

Five Years Meeting of Friends; and Sam Levering, businessman of Ararat, Va., who spoke for the Friends Committee on National Legislation.

* * *

RECORDINGS are available of talks in Bad Pyrmont, Germany last September when Quakers from 19 countries and 36 Friends meetings gathered for Friends World Committee sessions. On one reel are addresses of Ranjit Chetsingh, Errol Elliott, Colin Bell, David Scull, Wolfe Mendel, Ward Applegate, Adrianaly, Glenn Reece and Finn Friis. Greatest value in these might be to invite several Friends into one's home to hear and discuss.

For tapes, write Friends World Committee for Consultation, Wilmington College, Wilmington, Ohio; or 20 S. 12th St., Philadelphia, Pa. Only charge: return postage.

* * *

STAFF MEMBERS of the Board on Christian Education of the Five Years Meeting journeyed to Omaha, Nebraska, to attend sessions of the Division of Christian Education of the National Council of Churches, Feb. 8-13th. Besides General sessions Olaf Hanson attended the Children's Work Committee of the Editor's Section. Russell Rees attended the Denominational Executive Committee, and C. Wayne Carter the meetings of the Youth Section.

* * *

A NEW CALENDAR of Yearly Meetings around the world for 1959 has just been issued by the Friends World Committee. This is a valuable piece to have if Friends are planning to visit Yearly Meetings both at home or abroad. It is obtainable, without charge, from the Friends World Committee offices at Wilmington College, Wilmington, Ohio, and 20 South 12th street, Philadelphia 7, Pennsylvania.

* * *

WHEN ONE HUNDRED FRIENDS from fourteen Meetings of Pacific Yearly Meeting met Dec. 20-21 they gathered near Vandenberg Air Force Base. Out of their thought and worship emerged five pertinent Queries. One of these: "Are we living in such a way in relation to our own jobs and treasures that the seeds of war are not found in our graments?" brought this thinking: "We need to

give and to encourage in government much more practical thought to the question of how our whole economy can move from dependence on war to a peacetime economy. Until that is done it is futile to ask men supporting families to refuse to work on weapons when this is the only means of livelihood they have."

* * *

SOME 90 FRIENDS attended the annual meeting of the Friends World Committee, American Section, and Fellowship Council meetings in Washington, D.C., Jan. 16-18. Irmgard Schuchardt of Germany and Yuki Takahashi of Japan were guests from abroad. Herbert Hadley, General Secretary of the World Committee, told of his visit in Cuba soon after the revolution and spoke of his experiences with Friends the world over. David Scull and Marshall Sutton reported on the Bad Pyrmont sessions. A \$45,600 budget was approved and plans were laid for

A. F. S. C. SENDS AID TO CUBA

The American Friends Service Committee will send \$6,000 and material aids shipments to help Cuban families who suffered during the recent revolt. Responding to a request from Friends in Cuba, the Committee sent Robert Lyon and Hirman Hilty to Cuba to investigate conditions there.

The A. F. S. C., acting on the recommendations of these men, appropriated \$6,000 for immediate relief. Two thousand dollars went at once to the newly organized Cuban Friends Service Committee for the purchase of bedsteads, pots, and pans, for hundreds of homeless and indigent families in Oriente Province. The new government of Cuba has promised to rebuild homes which were destroyed during the fighting.

An additional \$3,000 in aid will support a construction and repair program being planned. Five hundred dollars sent in January for aid was received. The initial shipment of bedding and clothing, totaling 5,333 pounds, valued at \$1.00 a pound, left New York on February 13, ten days after Robert Lyon reported; \$500 in relief funds will pay shipping costs.

As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy.
Abraham Lincoln

conferences on race relations and crime and capital punishment.

Alexander Purdy told of the conference in Richmond, Ind. last November which discussed the nurture and care of New Meetings, recommending that each such meeting should eventually belong to the nearest Yearly Meeting when possible and that nearby meetings should make every effort to nurture and encourage it. The World Committee should continue to help meetings which for good reasons are unable to be part of an organized group.

Marshall Sutton spoke of activity through the Mid-West office and Virginia Williams told of the development of the Quaker Seminar Program at the United Nations. In 1958 over 30 seminars were held, with 700 persons participating. Delbert and Ruth Replogle showed excellent slides of their journey from Germany through Africa and into parts of the Middle East. Washington Friends were gracious hosts.

Friendly Fellowship

New Providence, Ia.—On Feb. 1 Lloyd McDonald, pastor of Hartland, Ia., Meeting, showed colored slides and told of his experiences in taking a group of Iowa Yearly Meeting young people to a Youth Seminar at the United Nations. Several young Friends also shared their experiences at this Youth Meeting.

* * *

Montreal, Canada—This Monthly Meeting extended a warm welcome early in January to the family of Hiroshi Sacamoto, as they arrived. The family includes Hiroshi's wife Fumilo and two children, four-year old Yurie and three-year old Icao.

* * *

Berkeley, Calif.—Principal speaker at Berkeley Quarterly Meeting, held in Denair, Calif., Jan. 16 and 17, was Keith Sarver. David Wing, assistant pastor at Citrus Heights, gave the devotional message for the Meeting on Ministry and Counsel. Following the evening session a large number of young people enjoyed a social time . . . Reports from the Quarterly Meeting's Snow Camp showed that about 75 young people attended, hearing helpful messages from Keith Sarver and enjoying their times together.

* * *

Springfield, N. C.—Featured at a supper-meeting on Feb. 7th at Springfield was Clarence E. Pickett, for many years Executive Secretary of the American Friends Service Committee and now working with

our Quaker Team at the United Nations. Occasion was an A.F.S.C. meeting open to all interested people in the central Carolina region.

* * *

Citrus Heights, Calif.—Twenty-two new members were welcomed recently, among them David Wing, assistant pastor, and his family . . . Preparing to be received as active members, a class of boys and girls is being taught by their minister, Glen Rinard . . . Keith and June Sarver visited recently and Keith Sarver spoke in the Sunday evening meeting . . . Two golden wedding anniversaries were celebrated during December with the help of Meeting members, those of Guy and Vena Bartholomew and Charles and Gerty Boyer.

* * *

Baltimore, Md.—Homewood Meeting's children in the Junior Department have been making plastic health kits for children of migrant workers. Friends were invited to help this project by bringing towels, washcloths, brushes, combs, and soap to the Meetinghouse for collection on recent Sundays.

* * *

Richmond, Ind.—"Friends Education in Africa" was considered by members of West Richmond's Friendly Circle on Feb. 4th. Glenn Reece, Executive Secretary of the Five Years Meeting, spoke and showed pictures of his recent visit to Africa . . . Forrest Altman, member of the English Department faculty at Earlham College, spoke in Forum on Feb. 8th, his subject being "John Woolman," with special emphasis on the origin and development of Woolman's thinking. . . Some twenty-five young Friends participated in the worship on Youth Sunday, Feb. 1st., taking the lead in the worship service and in the choir. Kenneth Nagle, youth director, spoke during the worship period.

* * *

Plainfield, Ind.—Western Yearly Meeting's Department of Peace and Social Concerns has announced its 1959 contests. The Poster Contest will be open to 3 age groups of children and young Friends. The Speech contest, open to Young Friends 12 to 16, must contain more than 250 words. The Essay Contest requires original writings of less than 1000 words.

Poster and Speech awards will be a trophy to each division winner, given at Yearly Meeting, and a pin for each participant. Highest award in the Essay Contest will be a \$35

scholarship for a Friends seminar, or equivalent; and pins will go to each participant.

Richmond, Ind.— Welcomed at First Friends early in February were twenty young people from the Wilmington, Ohio, Meeting, guests of the Junior High Department. The Friendly Friends Class provided a dinner and square dance on Saturday evening and on Sunday morning they shared in the Sunday School hour. Attendance at the meeting for worship totaled forty teen-agers.

Bell, Calif.— Members of the Friends Church in Bell have recently honored Mary Hansen as their teacher - of - the - month. She has worked faithfully with the High School young people for several years and has been Superintendent of this department. "Her continual enthusiasm, teaching ability and cooperation are deeply appreciated."

Concern About Television

New England Friends, through their Christian Education Committee, are attempting to arouse more interest to the present evil trend of children's television programs. "Most parents wonder if there is any effective way of expressing disapproval. Some ban certain programs, thus protecting, to some extent, their own families. But Friends concern should be wider than this."

Dr. Paul Popenoe recently stated, "In one city, during the hours before nine, on television there were: 223 killings of human beings, 24 conspiracies to commit murders, 192 attempted murders, 83 robberies, 15 kidnappings, 21 jail breaks, 7 attempted lynchings, 6 dynamitings, 11 extortions, 2 cases of arson and 2 of torture, not counting the prolonged and brutal fights, sluggings, and uses of threats."

Friends wishing to act in this matter may address letters to the organizations listed below. If, in good conscience, a writer can praise a program for children, this will prevent the label of "crank" being stamped on that criticism.

American Council for Better
Broadcasts
423 N. Pickney St.
Madison, Wisconsin

N.A.F.B.A.T.
882 Victoria Avenue
Los Angeles 5, Calif.

National Audience Board
152 E. End Ave.
New York 26, New York

West Newton, Ind.— Hope Class members of the West Newton Meeting are having a six-week study series on "What It Means to Be a Friend." Topics cover Friends history, testimonies, worship, organization, outreach, and personal commitment. Leaders are Sam McCain, Sumner Mills, Lowell Mills, Lorlys Rogers and Richard Parsons.

The study guide, "My Choice," by Harold Smuck is used by each person and a fine collection of books on Quakerism is available for additional study.

BIRTHS

Holland—To Mr. and Mrs. Hugh Kelly Holland, Jr., members of the Somerton Meeting, Holland, Va., on January 13, a daughter, Mary Ann.

Minnich—To Ronald and Peggy Minnich of West Milton Meeting, West Milton, Ohio, on December 23, a son, David Bentley.

Patterson—To Charles C. and Irene Binns Patterson, on Twelfth Month 9, 1958, at Columbus, Ohio, a son, David Brian.

Pollock—To Henry and Betty Thompson Pollock, members of the Augusta, Georgia, Monthly Meeting, on January 18, a son, Hugh Harrison Pollock.

Stratton—To Wilmer and Rebecca Henderson Stratton on January 13 in Delaware, Ohio, a son, Donald Arthur.

Warner—To Robert and Mary Lou Warner, on January 12, in Rochester, N. Y., a daughter Margaret Elizabeth.

ENGAGEMENT

Doris D. Rountree, daughter of Presley and Mamie W. Rountree, will be married to Fleet Hallett Glenn, on March 7, under the guidance of the Somerton Meeting, Holland, Virginia.

MARRIAGE

Boyd - Douglass—Camilla Ann Douglass, member of the Amboy, Indiana Meeting and daughter of Mr. and Mrs. Merville Douglass of Converse, Indiana, and Frederick M. Boyd, son of the William I. Boyds of North Brookfield, Mass., in January 25, at the Amboy Friends Church, Logan Smith in charge, assisted by Walter McAdams.

DEATH

Morris—Isaac Morris, beloved Friends minister of Western Yearly Meeting, at Paoli, Indiana, on Nov. 12, 1958, aged 103 years. The son of Lycurgus and Lucian McBride Morris, he was born on a farm in Orange County, Indiana, August 7, 1855. He attended school at Stout's Chapel, Unionville and old Beech Grove. At the age of 14 he began working on the farm of Nathan Farlow, a pioneer settler. There he met and on January 7, 1880 took as his wife Semira Alice

Farlow. The influence of this Quaker family led him to become a Friend in 1873, and seven years later he began preaching. When he built his home in 1884 his three acres of cleared land stood alone in a forest. To Isaac and Semira Morris were born three children, Florence, Floyd and Earl. During the greatest part of his life he was engaged in farming, and his hardships were many. His ministry had included that of Log Creek and Lick Creek but for the most years was at Beech Grove Meeting. His wife preceded him in death in 1931, his daughter in 1919. Surviving are two sons, Floyd and Earl Morris, both of Paoli, eight grandchildren, eighteen great grandchildren and fourteen great-great grandchildren. Funeral services were at Beech Grove Meeting. Albert Copeland in charge, assisted by Everett Chapman, Alfred Wilson and Norval Webb.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone AT-lantic 435-11.

Berkeley, California—Friends Memorial Church, Fulton St. at Channing Way: Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spittler, minister, 2180 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th-Thorwall; As—Ashberry.)

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Glen and Mildred Rinard, Pastors. Phone Parkview 5-2534.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer Vail, 620 E. 9th St., Minister

Los Angeles, California—Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Stuart Innerst, Pastor. Phone Sy 63372.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C. E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda—4842 Main St.: S. S., 9:30; Worship, 11:00 a.m. and 7:00 p.m.; Prayer Meetings Wed., 7:00 p.m. Pastor, Paul Shugart. Phone LAkeview 8-7047.

CANADA

Montreal, Quebec—Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorchester Street West.

Toronto, Ontario—60 Lower Ave. (North from cor., Bloor and Bedford): Meeting for Worship every first day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado—First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 3:30 p.m.; Prayer Meeting Wednesday, 7:30 a.m. Lloyd Hinshaw, Minister.

Denver, Colorado—Friends Meeting (Five Years Meeting): Meeting for Worship and Study, 10 a.m. Sunday. Katherine Honold, Clerk, 4720 West 35th Ave.; Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach—Meeting 3 p.m., 1st and 2nd Sundays, 145 First Ave. Inf. Sara Belle George, C.L. 2-2333.

Gainesville, Florida—116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida — Meeting for Worship and First-day school at 10 a.m. W.Y.C.A. Board Room. Phone EVERgreen -4345

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025

St. Petersburg, Florida—Friends Meeting, 30 Nineteenth Ave., S. E., Meeting and First Day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 10:45; Worship, 11:00. John Fletcher, Minister, 1929 S. Maplewood Ave. Phone BEV-ly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting 7 p.m. every first Friday. Telephone BUTterfield 8-3066.

Downers Grove, Illinois—Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Conley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. Woodlawn 8-2040.

INDIANA

Anderson, Indiana—First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (Kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building, Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive. Phone 9688.

Carthage—Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m. Robert A. Shockney, Minister.

Carmel—Friends Church, Corner of Third St. and Rangeline Road: Meetings for Worship, 8:30 and 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 7:30 p.m.; Midweek Meetings, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone Victor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, I. A. 5-2621; after 6:00 p.m. G. R. 6-7776. All Friends welcome.

Fort Wayne, Indiana—Unprogrammed meeting for worship, First days, 9:30 a.m. W.C.A. 325 W. Wayne. Call Beatrice Wehmeyer, E-1872. All Friends welcome.

Indianapolis—Irvington Friends Meeting, 3 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call Me. 2-7724.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Sunday School, 9:30; Meeting for Worship, 10:45. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone Clifford -2455.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45. Allen Reynolds, Minister



What are you doing for your Kindergarten Children?

The Kindergarten Children are the four-and-five-year olds.

Their characteristics are:

1. Demanding constant physical activity.
2. Very sociable and interested in other children.
3. They ask many questions.
4. They are highly imaginative and like dramatic play.
5. Anxious to communicate with others.

The goals of Kindergarten curriculum:

1. To practice the Christian way of social behavior daily.
2. To cause the children to grow in their religious experiences.
3. To see Jesus as a real, friendly person.
4. To appreciate the Meeting and the people who work in it.
5. To be sensitive to the moments of worship which come in the class.
6. To serve those around them and begin to be aware of those far away.
7. To become acquainted with Friends who have served in the work of the Meeting.

What the Board on Christian Education recommends for the Kindergarten classes:

Home and Church Stories - for the pupils and parents. 35c.
Kindergarten Quarterly - for the teacher. 50c.
Kindergarten Activity Sheets - for pupils. 30c.
Kindergarten Picture Set - for class. \$1.50
Message to Parents. 5c.

Order from:

FRIENDS BOOK and SUPPLY HOUSE
 101 Quaker Hill Drive
 Richmond, Indiana

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, Ph. 3-3310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: Atlas 2-5674 (home), Atlas 8-5680 (church).

New Salem, Greentown—R. R. 1, Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis. Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Ruth Milhous, Clerk, 507 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone Terrace 9-6480.

Richmond, Indiana—First Friends Meeting, E. Main and 15th Streets: Church School, 9:15; Morning Worship, 10:30. David Castle, Minister.

Richmond—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland—Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30. Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Des Moines Valley Friends Meeting: Unprogrammed worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

West Branch—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. and 7:00 p.m.; Junior Hi-C.E., 5:00 p.m.; High School College Fellowship, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

Sandy Spring—Friends Meeting, 13 miles north of Washington D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Massachusetts—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel: Saugus 8-2023 W.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station, Meeting for worship 11:00 a.m.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: S. S., 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Phone TE 4-9138 evenings.

Kalamazoo—Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10:12. Visitors call FI 9-1754.

Traverse City, Michigan—Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call HA 1-8328.

NEW JERSEY

Montclair—289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Gasport—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

NEW YORK CITY—Meetings for Worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, Monthly Meetings, suppers, etc.

Manhattan at 221 East 15th St.; and at Riverside Drive & 122nd St., 3:30 p.m.

Brooklyn: at 110 Schermerhorn Ave.; and at corner Lafayette & Washington Avenue.

Flushing: at 137-16 Northern Blvd. **Riverhead, Long Island, New York**—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Comptor, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Farmer—Science Hill Friends Meeting; Bible School, 10 a.m.; Meeting for Worship, 11 a.m.; Midweek Meeting, Wednesday, 7:30 p.m. Joseph E. Moorfield, Minister.

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Midweek Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati—Friends Meeting, 2910 Eden Ave. (near University Ave., four blocks east of Vine St.): First-day School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., phone EA 1-2619.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city: Bible School, 9:15 a.m.; Worship, 10:30 a.m. and 7:30 p.m.; Wednesday evening prayer service, 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship, First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Milton, Ohio—Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Valentine Krumm, Pastor.

OREGON

Newberg, Oregon—Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:30 p.m.; Evening Worship, 7:30 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Memphis, Tenn.—Unprogrammed Meeting for Worship at 9:30 a.m. Clerk, W. Waddy Oursler Jr., 4495 Tall Trees Drive, MU 3-3813.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia—Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington—University Friends Meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House, 2426 Oahu Avenue, Honolulu. Telephone 999447: Sunday Meetings for Worship, 10:15 a.m.; Children's Meeting, 10:15 a.m., joins meeting for fifteen minutes; Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in the Rio Piedras. Visitors call 6-0560.

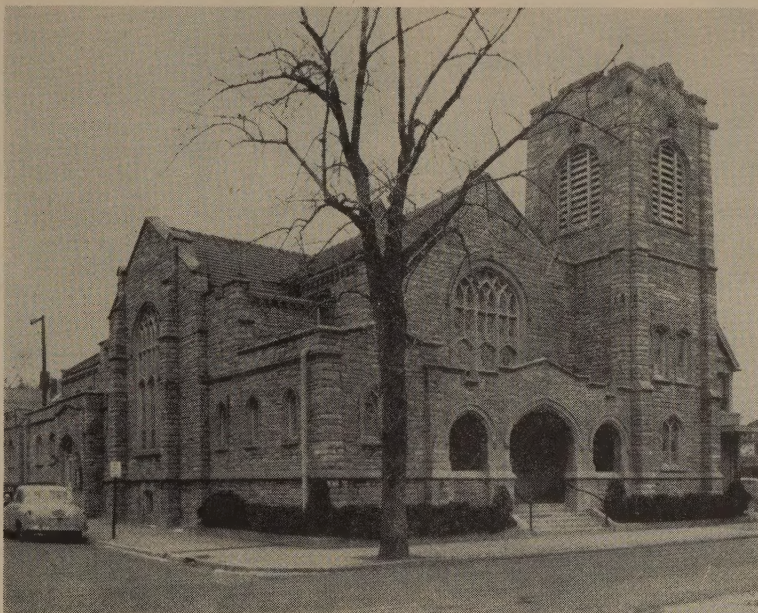
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The American Friend Local Meeting Directory is open to all Friends Meetings. The cost is low, just 10c per line per issue. Meetings wishing to be included in the Directory may send desired copy to The American Friend, 101 Quaker Hill Drive, Richmond, Ind.



FRIENDS MEMORIAL CHURCH

is happy to announce the coming of

ALEXANDER C. PURDY

as guest lecturer

SUNDAY, MARCH 15, 1959

He will speak on Sunday morning and Sunday evening. At 3:00 p.m. a tea will be held in his honor in the church social rooms.

* * *

Lecture Topics:

The Religion of the Spirit 10:45 a.m. c.s.t.

A Primer on Quakerism 8:00 p.m. c.s.t.

* * *

Alexander Purdy is Hosmer Professor of New Testament and Dean of Hartford Theological Seminary in Hartford, Connecticut. He has served in many important positions and written a number of books and pamphlets. His latest major work is *THE EPISTLE TO THE HEBREWS*, which appears in "The Interpreters Bible."

* * *

We hope many Friends will avail themselves of the opportunity to hear Alexander Purdy. Plan now to attend these lectures.

FRIENDS MEMORIAL CHURCH

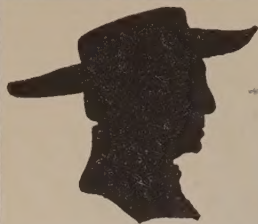
ADAMS AND CHERRY STREETS

MUNCIE INDIANA

RICHARD P. NEWBY, Minister

ESTHER STRANAHAN, Director of Christian Education

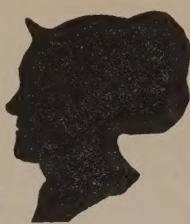
DAVID JOLLIFF, Youth Minister



American

Quakerama

True Stories of Quaker
Life, Concern and Humor



It Did Happen Here, Just Last Year

This is not in the least to cry down the many inspiring incidents which have happened in some more or less remote "there" and "then" of Quaker history. How could we possibly hope to have some humble place among the blessed pure in heart who "shall see God" if we have only a blind spot for "that of God" which can be seen in the lives of Friends of other days and other places?

But this did happen here, last year. One of our members was driving his big power sprayer down beside a row of cherry trees which were next to the road. To be sure that the cloud of spray reached the foliage on the side of the trees away from the road, he was driving on that side and spraying toward the road. The trees were close enough together so that only short glimpses of bits of the road could be seen.

The driver had not forgotten that persons who have just had their cars washed do not want to have them covered with a spray which certainly does not improve the shine and which might damage the finish. Then, to be sure, along came two cars which got the full benefit of the spray cloud. One of the cars stopped. It was not one of those premeditated gradual stops. The car driver was soon out and moving toward the driver of the sprayer. One didn't have to be a professional psychologist to conclude that the car driver was not stopping for a friendly "passing of the time of day." In somewhat plainer words, he was mad.

"What did you spray my car for?" he called out. Our contemporary Friend answered simply, "I didn't see you." Then came more angry words from the driver, included were threats to have this man arrested. He

asked for the name of the Friend so that he might carry out his threat, and spoke of calling the State Troopers. Our Friend quietly agreed that it might be a good idea to call the State Troopers. He also offered to pay for having the car washed. Somehow or other one of those miracles of grace—big, little, who shall say—began to happen. The cues our Friend had been giving just didn't seem to call for any more angry lines in the roadside drama.

So the lines changed. The car driver said, "You are a gentleman." He went on to say that he didn't want the other to pay for the car washing, and his closing line—shall we say with God as prompter—was like this: "If you should happen to want a job in the carpentry line done some day, I'd be glad to have you call on me."

—Jesse A. Stanfield

MEXICO CITY FRIENDS CENTER

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A Friend leaving April 13th for overseas will rent attractive, conveniently located, two-bedroom home to Friends' couple desiring to spend four months in Friendly Whittier, California. Write owner, 523 East Short Street, Whittier, California.

COMING EVENTS

February 26-28 — Young Friends Washington Seminar, Youth Dep't.

March 12-14 — Young Friends Washington Seminar, Youth Dep't.

Mar. 13-15—Southeastern Friends Conference, St. Petersburg, Florida.

March 16-20—All Five Years Meeting Boards convene.

March 20-21 — Executive Council, Five Years Meeting, Richmond, Ind.

March 23-26 — Cuba Yearly Meeting, Holguin, Oriente, Cuba.

March 31-April 2—Jamaica Yearly Meeting, Seaside, Hector's River, Jamaica, W.I.

April 20-23 — Church Peace Mission Conference, Evanston, Illinois.

April 23-25—Young Friends Washington Seminar, Youth Dep't.

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